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beyond the shadow of a doubt the principle that political events were in their last analysis nothing more than the logical product of economical causes. From the point of view of economic and social *history*, the work is therefore an important one. Whatever be the general opinion as to the soundness of his doctrines, the acuteness of Marx's reasoning, the profundity of his knowledge and his sagacious insight into certain phases of the economic world have never been denied. The French translation of M. Remy, for precision and faithfulness, leaves little to be desired. The same volume contains Marx's companion study of the causes of the *coup d'état* of Louis Bonaparte, on the XVIII *Brumaire*.

THE CONCEPTION OF IMMORTALITY. The Ingersoll Lecture for 1899. By *Josiah Royce*, Professor of the History of Philosophy at Harvard University. Boston and New York: Houghton, Mifflin & Co. 1900. Pages, 91. Price, \$1.00.

Professor Royce is sorely troubled with the problem of "individuality." He says: "The question as to the nature of an individual man is at once a problem of logic and an issue of life. . . . What is it that makes *any* real being an individual? . . . Like all the central problems of Logic, this one really pulsates with all the mystery of life. . . . The chief mystery about any man is precisely the mystery of his individual nature, i. e., of the nature whereby he is this man and no other man. . . . The only solution of this mystery lies in conceiving every man as so related to the world and to the very life of God, that in order to be an individual at all a man has to be very much nearer to the Eternal than in our present life we are accustomed to observe." This, and it could not be more precisely stated, is Professor Royce's philosophy of immortality in a nutshell. It is unnecessary to follow him in his arguments. They begin with mystery and end with mystery. Professor Royce does not for a moment pretend "to guess by what processes this individuality of our human life is further expressed, whether through many tribulations as here, or whether by a more direct road to individual fulfilment and peace. I know only that our various meanings, through whatever vicissitudes of fortune, consciously come to what we individually, and God in whom alone we are individuals, shall together regard as the attainment of our unique place, and of our true relationships both to other individuals and to the all-inclusive Individual, God himself. Further into the occult it is not the business of philosophy to go. My nearest friends are already occult enough for me. I wait until this mortal shall put on.—Individuality." And so ends his catechism. It has many noble questions and many exalted answers, but there is an ontological "reach" to its arguments which many will deem matter of surplusage, and which, while it gives to them the semblance of profundity, adds nothing to their intrinsic force. We are, in fact, distinctly reminded in reading this beautiful little book by Professor Royce of the theological philosophy of Jacob Böhme, and of that great thinker's famous solution of the problem of God, which he formulated in the question, *Wie muss der*

Mensch beschaffen stn, der Gott schœuen will? and resolved in the sonorous and meaning-laden answer: *Der muss tot stn.* μκρκ.

LE POUVOIR ET LE DROIT PHILOSOPHIE DU DROIT OBJECTIF. By *Ladislav Zaleski*.

Professor in the University of Kazan. Translation by Mlle. A. Balabanoff.
Paris: Schleicher Frères. 1899. Pages, 94. Price, 3 francs.

Recent years have witnessed a renaissance of juridical studies, particularly in their general relationship to ethics, sociology, and political economy, and it is not too much to say that the time is not far distant when even in our country the exposition of the principles of jurisprudence will be taken entirely from the hands of narrow-sighted practitioners and dogmatic theorists, and entrusted to the care of jurisconsults of genuine scientific culture. Professor Zaleski's little work is an indication of the direction in which events in this department are moving, and it is therefore not without importance to students of jurisprudence and sociology. It is in the nature of a supplement to the theories of Aguilera and Fouill  t, and contains clear *r  sum  s* of certain important German doctrines which are little known to the general body of students. M. Zaleski is a professor in the University of Kazan, Russia, and the simple and precise translation of Mlle. Balabanoff has placed the results of his reflexions, whatever they may be worth, within the reach of European and American readers.

SOME PROBLEMS OF LOTZE'S THEORY OF KNOWLEDGE. By *Edwin Proctor Robins*,
M. A., Late Scholar and Fellow of Cornell University. Edited with a Biographical Introduction by J. E. Creighton. New York: The Macmillan Company. 1900. Pages, 108.

We learn from the introduction to the present monograph, written by Professor Creighton, that it was intended as a dissertation for the degree of Doctor of Philosophy from Cornell University, and that its author, Mr. Edwin Proctor Robins, who held a fellowship in the Sage School of Philosophy, died after an illness of three days, having nearly completed his twenty-seventh year. We are also informed that its aim is "sympathetically to interpret the spirit of Lotze's system as a whole—to do justice to the philosopher by taking him at his best rather than to exhibit the literal inconsistencies of his system." The book will unquestionably be of value to those who are desirous of studying Lotze's system, which is discussed here in three chapters bearing the following titles: I. Problem and Method; II. The Appearance of Reality; and III. Reality and Knowledge.

ESSAIS SUR LA PHILOSOPHIE DES SCIENCES. Analyse—m  canique. By *C. de Freycinet*, de l'Institut. Deuxi  me   dition. Paris: Gauthier-Villars, Imprimeur-Libraire. 1900. Pages, 336. Price, 6 francs.

It is clearly indicative of the growing interest taken in the philosophy of science that the present second edition of M. Freycinet's work should have appeared four